THE HISTORIANS' HISTORY OF THE WORLD





HE HISTORIANS' HISTORY OF THE WORLD.

A COMPREHENSIVE NARRATIVE OF THE RISE AND DEVELOPMENT OF NATIONS AS RECORDED BY THE GREAT WRITERS OF ALL AGES

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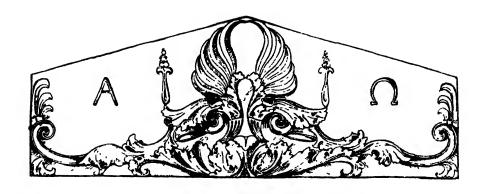
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INTRODUCTORY NOTE

TO

THE GENERAL INDEX¹

As regards its main features the ensuing general index will explain itself. The full-face figures (1, 2, 3, etc., to 24) refer to volumes, the other figures to pages. It is believed that the dates and explanatory phrases following a large proportion of the proper names will greatly facilitate the use of the index, while at the same time making it in a sense a dictionary of historical reference.

It should be explained that the names included in this index represent a selection, by no means supplying a full list of the names to be found in our text. To have made the list absolutely complete would perhaps have doubled the bulk of our index, but would not, in the opinion of the editor, have added to its value. The easiest method of index-making would have been simply to give a reference for every proper name, but the result would have been an uncritical jumble of incidental references, which must have been annoying rather than helpful to the reader. As the index actually stands, on the other hand, it is believed that it will serve as a valuable guide to the text, and one which the reader will use habitually.

It has been our constant endeavour to forecast the needs of the average reader. Thus a person who is quite unfamiliar with the text will be enabled at a glance to ascertain where he may find both the main and the supplementary treatments of any important subject. Under "France" or "England," for example, he will be referred at once to the volumes where the different periods of French and English history are treated. In general, the first reference under any given heading will point to the main treatment of the subject in question.

The encyclopædic character of the index is further shown in the complete lists of sovereigns, with page references, appended to the principal countries; in the arrangement by countries, under topical heads, of information on such

subjects as Art, Architecture, Finance, Labour, Manufactures, Tariff, Taxation, Transportation, Status of Women, Socialism, etc.; and in lists of famous Assassinations, Executions, Conspiracies, Financial Crises, etc. The lists of Wars, Treaties, and Battles and Sieges are particularly complete.

In Arabic names the original pronunciations have been preserved so far as possible, except in the case of persons whose names have long been Europeanised, such as Saladin. The prophet's name is spelled Mohammed; elsewhere the form used is Muhammed. The article is written al.

As the work covers the entire sweep of world-history, it is obvious that opportunity is afforded for an almost endless number of subject-references. It has been a constant puzzle to determine just where to draw the line in this regard. Such subjects as Art, Architecture, Literature, Economics, Battles. Armies, Military Affairs, and Religion naturally suggest themselves; but here, as always with matters of classification, the great difficulty has been to know what constitutes the happy mean between too general and too specific a subdivision of subjects. Shall we, for example, let the term "Economics" include everything that might properly come within its scope, or shall we best subserve the interests of the reader if we make such subdivisions ac "Commerce," "Taxation," "Finance," etc.? Again, shall we let "Assemblies" stand sponsor for a great variety of public gatherings, or shall these be variously distributed among "Congresses," "Conventions," "Councils," "Parliaments," and the like? In a word, it may be said that in answering these questions each suggested subject has been considered with reference to the practicalities rather than in strict accordance with any logical system. If a suggested title called for a list of references so long as to be cumbersome, that fact was usually considered sufficient reason for a subdivision. convenience of the reader — the actual utility of the index — has been the one object kept constantly in mind; and it is hoped that the result will justify the method.



GENERAL INDEX

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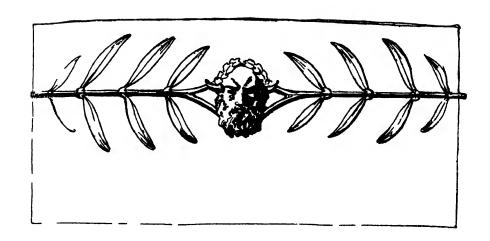
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1 HILLITERATURE OF WORLD-HISTORY AS RELIEDSENTED IN THE HISTO11 NS HISTORY OF THE WORLD

When the first pages of THF HISTORIANS HISTORY went to the printer it was intended to accompany each except with specific reference to the wik from which it was taken. It soon became evident however that this an ing ment presented mechanical difficulties which rendered its expediency mer than doubtful The introduction of the names of authors and books with the customary bibliographical data (including date and place of publicain and exact volume and page reference), as at first intended, was seen to licik in on the flow of the narrative, threatening the very essentials of the work is in artistic production, and making alarming deman is upon space The realer who has scanned the volumes is aw ne that, where is the exerpts sometimes cover many pages, it is not at all unusual to find several excerpts up in a single page, in cases where no single available author met all the editorid requirements. Such pages have been spoken of is 'artistic mosaics" they are generally conceded to have the continuity of a single narrative, though drawn from various sources But it must be obvious that they would altegether lack this essential continuity, were the extended references in question interpolated Even were such references given as footnotes, the luge would be disastrously cumbered, and (since an author may be quoted m inv times in a given chapter) the loss of space involved in repeated footnotes would be, in the aggregate, enormous

These difficulties becoming tangible, it seemed necessary to find a different arrangement, and the expedient was hit upon of using the superior letters in the manner with which the reader has become familiar The plan was an altogether novel one, and it involved some difficulties, yet on the whole it proved admirably effective. It gave a flexibility to the use of authorities which would not otherwise have been possible - permitting in particular the modification of an author through omission and substitution in a way not I'ven the best authority falls occasionally into error or in otherwise feasible superseded as to certain parts of his narrative by new discoveries, while his story as a whole retains all its original importance. The conventional method of dealing with such cases as this is to retain the faulty statements and to modify them with footnote references. Our method is to omit the faulty statement and to substitute a correct one clearly indicating both the fact of the substitution and the source of the new matter with the aid of the superior letters, and yet achieving in the end an unbroken narrative that is authoritative and up to date. The old method makes the false statement and then contradicts it, cumbering the page meantime with footnotes. Our method avoids both these disalvantages

It is quite unnecessary however to remind the reader of this work of the advantages that have been attained by the use of superior letter references But it remains to six a word as to one obvious disidy intage who has become familiar with our method finds it a perfectly simple matter with the aid of the Brief Reference Lists to keep himself informed as to the author quoted The one defect is the lack of specific reference to the volume That defect was inherent in the method. It is a defect that concerns comparatively few realers—since few indeed have access to a library where more than a fraction of the worls quote I could be examined set to these few, bused by scholarly predilections at might som important. Im portant or otherwise this lefect is reme lied by the present bibliographical Here the reader will find specific reference in the case of all important quotations to the precise clition of each work that we have use 1 and to the volume and page where the original citation may be found. The alphabetical arrangement here employed makes such reference as casy as could be desired and the reader who keeps the radex volume at hand will be able to trace any given quotation to its cource with all the accuracy that the most exacting

scholarship could demand



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APPENDIX A

CHRONOLOGICAL ERAS OF ALL NATIONS, TOGETHER WITH A TABLE OF CORRESPONDING DATES

In order to obtain an accurate measurement of the lapse of time it is necessary first to have a stable unit of measurement, and secondly a fixed point from which to measure. In the infancy of the world manhind had not learnt the value of either of those standards and it was only when their importance came to be

realised that reliable history became possil le

The Fgyptians, for instance, reckoned by the years of a reign, and their reigns and dynasties had no fixed point from which to start, so that this double uncertainty probably means that the exact dates of Egyptian chronology will remain for ever insoluble. Similarly in early Indian history there are no tower than eighteen separate eras and the difficulty of reconciling these with one another or with other eras makes any early Indian date very uncertain

But very gradually this uncertainty disappeared. The annual cycle, in one form or another became recognised as the unit of time and the Julian year has been accepted by western nations since its inauguration by Julius Casar in 46. B.C. The chronological basis of history became gradually simplified as nations or groups of nations successively idopted the annual cycle and a fixed starting point. The most important of these groups in affecting times were the Babylonian,

the Greek and the Roman

In the history of Babylonia the fixed point from which time was reckoned was the era of Nabonassar beginning with the year 747 BC. Among the Greeks the reckoning was by Olympiada a group of four years the point of departure long the year in which Corollis was victor in the Olympian Games—namely in 776 BC. The Roman chronology started from the foundation of the city of Rome different dates being assigned for that event but the one generally adopted being that given by Varro—753 BC. It is noteworthy how nearly contemporangous these three chochs are all coming near the middle of the eighth century BC, but the era of Nabonassar was the only one that came into actual usage at the time of its date. The reformation of the calendar by Julius Cæsar led to the adoption of the Julian era beginning on January 1st, 45 BC, which was used with various modifications throughout the time of the Roman Empire. The Christian era which is now in general use in Europe and throughout the civilised world, was introduced into Italy in the sixth century. In addition to it the other eras in modern use are the Hegira, the Jewish Calendar, China's Anno Regni, the Saka and Vikremâditya eras in India and the Meiji era in Japan.

THE ERA OF VABONASSAR

This era is of great importance in the history of astronomy, having been generally followed by Hipparchus and Ptolemy It is believed to have been in

use from the very time of its origin; for the observations of eclipses which were collected in Chaldes by Callisthenes, the general of Alexander, and transmitted by him to Aristotle, were for the greater part referred to the commencement of the reign of Nabonassar, founder of the kingdom of the Babylonians. It is the basis of the famous Canon of Kings, also called the Mathematical Canon, preserved torus in the works of Ptolemy, which before the days of modern excavations in Babylonia was the sole authentic monument of Assyrian and Babylonian history. The epoch from which it is reckoned is determined by numerous celestial phenomena recorded by Ptolemy, and corresponds to Wednesday at midday, February 26th, 747 B.C. The Babylonian year was of the same length as the Egyptian year, consisting of 365 days without any intercalation; and on account of this difference in length from the Julian year, the conversion of dates from the era of Nabonassar to the Christian era is attended with considerable trouble, and frequently cannot be accurately accomplished unless the month and the day are also known. In the table printed on p. 673, the dates given are only approximate.

THE OLYMPIADS

The Olympic Games, so famous in Greek history, were celebrated once in four years, the victor giving his name to the Olympiad. The first who received this honour was Corcebus, and the starting-point of the Olympic periods was July 1st, 776 B.C. It is material to observe that as the Olympic years begin in the middle of the Julian year, the first six months of our year correspond to one Olympic year, and the last six months to another. This circumstance naturally gives rise to some confusion in Greek history, unless the month as well as the year is known. In transferring a date from the Olympic era to the Christian era the computation varies according to whether the year is before or after Christ, and whether the event took place in the first or second half of the year. Before Christ, if the event took place in the first or second half of the year of the Christian era will be found by subtracting the number of the Olympic year from 776; if between July and January, from 777. If the year is after Christ, either 776 or 777 must be subtracted from the Olympic year to find the corresponding year of the Christian era.

THE ROMAN ERAS

No fewer than five separate dates are assigned by various Roman historians for the foundation of their city, and a knowledge of these variations is necessary to reconcile the different historians with each other; but for practical purposes it is sufficient to know that the generally accepted date was that given by Varro of 753 B.C., and this was the date from which the early Republican era was reckoned. But the Romans employed two kinds of year, the civil year and the consular year, and it is according to the latter that their history was written. As the initial date of the consulate was never fixed, and varied according to the political exigencies of the moment, a consular year, generally speaking, comprehended a part not only of two Julian years, but also, of two civil years, thus introducing a fresh element of doubt into the transference of a date from the Roman to the Christian era. In 46 B.C. Julius Cæsar reformed the calendar by making the civil year correspond with the solar year, by commencing the year on January 1st instead of March 1st, and by introducing a leap year svery four years, and this method of computing time was in general use until Pope Gregory XIII again reformed the calendar. In the later history of Rome many

eras were used at different epochs, such as the Cæsarean era, the Julian era, the era of Spain, the Augustan era, and the Diocletian era; but all of these were founded on the Julian reckoning.

THE CHRISTIAN ERA

The Christian era, which is now universally employed in European countries and amongst some Eastern nations, is supposed to date backwards and forwards from the birth of Christ, or from January 1st in the 776th Olympic year, the 753rd from the foundation of Rome, and the 4614th of the Julian period This epoch was introduced into Italy in the sixth century by Dionysius the Little a Roman abbot, and began to be used in Gaul in the eighth century, though it did not come into common use in that country until a century later From extant charters it is known to have been in use in England before the close of the eighth century. Before its adoption the usual practice in Latin countries was to distinguish the years by their number in the cycle of Indiction, that being a cycle of fifteen years commencing on January 1st, 313 A.D. An inconvenience of the Christian era to the scientific historian is that its commencement is placed at an intermediate point in world-history, necessitating a double reckoning. As there is no year 0, which should logically and mathematically intervene between 1 BC. and 1 AD, there is an interruption in the regular succession of the numbers, and in the years preceding the era, the leap years instead of falling on the fourth, eighth, twelfth years, etc., fall or ought to fall on the first, fifth, ninth, etc These discrepancies do not exist in the Julian period, which is superior on purely in ithematical grounds.

The Christian era, moreover, is divided within itself into two systems, called respectively the New Style and the Old Style After the lapse of many centuries it was discovered that the 3651 days allowed in the year by the Julian Calendar was too much. The true length of the year is 365:24219 days, which for convenience is made 365 2425 days, or three days less than the Julian reckoning in 400 years. In 1582 AD the difference between the calendar year and the solur year amounted to ten days, and the calendar was reformed by Pope Gregory XIII, who omitted ten days from the current year, and decided that thenceforward leap year should not count in the three odd hundred periods of four centuries. Thus the years 1600 and 2000 are kep years, but 1700, 1800 and 1900 are common years. The Gregorian Calendar or New Style was not adopted in England until 1752, when the error amounted to eleven days. It is now used in all European countries with the exception of Russia, Servia, and Greece, which still cling to the Juhan Calendar or Old Style. The difference between the two styles since 1900 has been thirteen days. The adoption of the New Style in England was the occasion of popular indignation, and it is related that working men paraded the streets carrying banners inscribed with the words, "Give us back our eleven days."

ERA OF THE "CREATION OF THE WORLD"

As the Greek and Roman methods of computing time were connected with certain pagan rites and observances which the Christians held in abhorrence, the latter began at an early period to imitate the Jews in reckoning their years from the supposed period of the creation of the world. The chronological elements on which both Jews and Christians founded their computations for determining this period were derived from the Old Testament narratives, which have been transmitted to us through three distinct channels. These are the

Hebrew text of the Scriptures, the Samaritan text, and the Greek version known as the Septuagint. In respect of chronology the three accounts are totally irreconcilable with each other, and no conclusive reason can be given for preferring any one of them to another. We have no concurrent testimony with which to compare them, nor is it even known which of them was regarded as the most probable by the Jews themselves, when the books of the Old Testament were revised and transcribed by Ezra. Many different computations as to the supposed historical age of the world have been made, the best known up to recent times being:

7388	B.C	according to	the modern Greeks
7382	**	,,	Josephus, the Jewish historian.
5829		91	Schliger, the inventor of the Julian Period
5508	22	n	The ancient Greeks
5499		11	Sextus Africanus.
5411	n		William Hales, New Analysis of Chronology
4968		,	L'art de versfier les dates
4905	7	,,	Nennius, Historia
4004		"	The Bible margins derived from Archbishop Ussher
2760			The modern Jews

But the latest excavations in Egypt and Assyria have revealed historical remains dating back to 6000 or 7000 BC, and even then the Egyptians and Baby lonians were at an advanced stage of civilisation, so it is shown that the longest of these periods is far too short, and that the era of the Creation is a purely conventional epoch

THE JEWISH ERA

Until the fifteenth century the Jews usually followed the era of the Seleucidæ or of Contracts, which dates from the time of the occupation of Babylon by Seleucus Nicator in 311 BC. Since that time they have generally dated their era from the creation of the world, which according to their computation took place 3760 years and 3 months before the Christian era. The year is luni-solar, and, according as it is ordinary or embolismic, consists of twelve or thirteen lunar months, each of which has 29 or 30 days. It is occasionally made a day more or less than the mean value in order that certain festivals may fall on proper days of the week for their due observance. Owing to these irregularities and complications in the Jewish Calendar it is exceedingly difficult to transfer with exactness a date from the Jewish to the Christian era.

THE MOHAMMEDAN ERA

The era in use among the Turks, Arabs, and other Mohammedan nations is that of the Hegira, dating from the flight of the prophet Mohammed from Mecca to Medina in 622 AD. Its commencement precedes the day of the flight by sixty-eight days. The era begins from the first day of the month of Moharzam preceding the flight or first day of that Arabian year, which coincides with Friday, July 16th, 622 AD. The years of the Hegira are purely lunar, and always consist of twelve lunar months, commencing with the approximate new moon, without any intercalation to keep them to the same season with respect to the sam, so that they retrograde through all the seasons in about thirty-two and a half years. In order to convert a Moalem date into the terms of the Christian era, it is necessary to deduct three per cent from the Moslem year and add 622. Thus 1325 - 40 = 1285, and 1285 + 622 = 1907, the date of the corresponding year in the Christian era.

THE INDIAN ERAS

In addition to the Hegira, which is commonly used by Mohammedans in India, a number of different Hindu eras are found throughout Indian history, General Cunningham enumerating no fewer than eighteen in his Book of Indian The chief of these are the Kaliyuga, Vikramaditya, Saka, and the Buddhist and Jaina eras The Kaliyuga or tourth age of Hindu chronology is the ancient historical era which is supposed to date from the Mahabharata war in 3102 BC The era of the Kaliyuga was in use down to the time of Varaha Mihira (505 A.D.), who first introduced the use of the Saka era into astronomical works. The Vikramaditya Samvat, or era of Vikramaditya, is reckoned from the vernal equinox of the year 57 BC and the completion of the Kaliyuga year 3044 It is used all over northern India, except in Bengal where the Saka era has been generally adopted The Saka era is more generally used than any other Indian era being specially employed by Indian astronomers after the time of Varâha Mihira. The reckoning of the em begins with the vernal equinox of the Kahyuga year 3179 or 78 AD But as the Indians count only by completed years, the year 1 begins with the vernal equinox of Kaliyuga 3180 or 79 AD In northern and southern India it is usually employed together with the lunisolar calendar, but in Bengal it is generally used with the solar calendar. In converting Saka dates into Christian reckoning, 78 years must be added The Buddhist and Jama eras date respectively from the to the given date deaths of Buddha and Mahavira which are themselves more or less uncertain Mr Vincent Smith the latest authority assigns 487 BC for the death of Buddha, and places that of Mahavira a few years previously but the traditional dates are 544 BC and 527 BC respectively

THE CHINESF FRA

Since the year 163 BC Chinese writers have adopted the practice of dating the year from the accession of the reigning emperor. An emperor on succeeding to the throne gives a name to the years of his reign. He ordains, for example, that they shall be called Ta te. In consequence of this edict the following year is called the first of Ta-te, and the succeeding years the second, third, fourth, etc. of Ta te, and so on until it pleases the same emperor or his successor to ordain that the years shall be called by some other appellation. The periods thus formed are called by the Chinese Nien-hao. According to this method of dating the years a new era commences with every selected reign, and the year in the Christian era corresponding to a Chinese date can only be found when we have before us a catalogue of the Nien hao with their relation to the years of the Christian era.

JAPANESE ERAS

The Japanese, like the Chinese, reserve for the emperor the privilege of appointing year-names (nengo), and for that reason the attempt to introduce the Gregorian Calendar into Japan has been a failure, while at the same time the multiplicity of year-names is a great source of confusion in chronology. Hardly any Japanese knows all the year-names even of his own country. There are a few salient periods which stand out for their connection with history or art, such as the Nara period (eighth century AD), the Engi period (901-923 AD), celebrated for the legislation then undertaken, the Heian period, lasting for about eleven centuries, from the Nara period to the beginning of the present Imperial régime, the Genroku period (1628-1704), a

APPENDIX

AX

period of great activity in various arts; the Tempo period (1830-1844), the last stilliant period of feudalism before its fall; and the Meiji period, a period of modern progress, which has lasted from the revolution in 1868 down to the present time. The fortieth year of the Meiji era corresponds with the year 1907 A.D.; but before the beginning of that era, it is impossible to say without much study the number of years in any particular period. Hitherto the year-frames have not coincided even with the reigns of the different emperors, but it has been decided that they shall do so in future

JULIAN PERIOD

The Julian period is not, properly speaking, a chronological era, but it is very generally used by astronomers on account of its affording considerable facilities in the comparison of different eras with one enother, and in marking without ambiguity the years before Christ It was first proposed by Joseph Scaliger, and is formed by taking the continued product of the three cycles of the sun. of the moon, and of the indiction, and is consequently $28 \times 19 \times 15 = 7980$ years It is reskoned from the year 4713 BC, when the first of these several cycles In the course of this long period no two years can be expressed would coincide by the same numbers in all the three cycles Hence when the number of any proposed year in each of the cycles is known, the number in the Julian period can be simply determined Moreover, the period is of sufficient duration to comprehend the beginning of all other eras. The "indiction" which enters into the computation of the Julian period is not an astronomical cycle, but has reference to the fifteen-year periods at which certain judicial acts of the Greek emperors had to be performed. In connection with the nineteen-year cycle of the moon, the "Golden Number" is used to indicate the position of any given year in the lunar cycle

CALENDAR OF THE FRENCH REPUBLIC

At the time of the French Revolution the republicans introduced a new era, initiating from September 22nd, 1792, though the new calendar was not actually introduced until November 22nd, 1793. The years contained twelve-newly named months of thirty days eich. The remaining five days of the 365 were public festivals, representing September 17th-21st in the Gregorian Calendar, and were dedicated to Virtue, Genius, etc. On the fourth years there was a sixth extra day. Jour de la Revolution. This revolutionists' calendar never saw its sixteenth anniversary, for Napoleon ordered the readoption of the Gregorian style from January 1st, 1806.

For additional information on calendars the reader may consult the Encyclopædia Britannica, articles on "Calendar" and "Chronology", W. S. D. Woolhouse, Measures, Weights, and Moneys of all Nations, James C. Macdonald, Chronologies and Galendars, General Alexander Cunningham, Book of Indian Brass; Vincent Smith, The Early History of India, and William Bramsen,

Japanese Chronological Tables

In the table on the following page equivalent dates of the centuries of the Christian era (both before and after Christ), and of the beginnings of eleven other eras, are given in terms of the Julian period, and of the Greek, Roman, Babylonian, Jewish, Mohammedan, and Indian eras respectively so far as they are mutually applicable.

TABLE OF CORRESPONDING ERAS

	Christian Era.	Julian Period.	Olympian Era.	Roman Era	Era of Nabo nassar	Jewish Era.	Moham medan Era	Kali- yuga Era
Julian Period	4713 B (1						
9r 1. 73	4000 ,,	714	1		1	1		
Jewish Era	3760 ,,	954	1			, ,	1	_
Indian Era	3102	1616	1			650		1
	3000 3000	2714	I		ı	762	1	101
	1000	3714	l		1	1762	1	1101
Ol-	776	3938			ļ	-763		2101
Olympian Era Roman Era		3961	1 6	,	-	2386	1	2325
Nabonassar's I 12	747	947	8	1 6	٠,	3009		2348
Mardonareart a 11.1	500	4214	1 70		1 1	3003 3262		2354
	,,	4314	1	251	246			2601
Seleucid Li v	400 ,		. 117 II	354	346	3362		2701
perencia Tu	311	4413	120	443	435	3451		2700
	300 ,,	4414	145	454 554	446	3462		2801
	100	1514			546	3562		2901
Julian Era	100 ,,	4614	170	654	646	3662		3001
Christian Era	45 ,	4669	183 IV	709	701	3717	'	3057
Christian Lra	140	4713	195 *	754	747	3762		3102
	100 ,	4813		853	Ì	3961	'	3201
	200 "	4913	244 IV	953	ļ	3961		3301
	300 "	7013	269 IV	1053	1	4061		3401
	400 ,,	5113	234 IV	1153	1	4261		3501
	500 ,,	5213	}	1	1	4361		3601
П	600 ,,	5313	1		ļ	1	1	3701
Hegira	622 ,,,	5335 5413		11	ĺ	4383	81	3723 3801
	700 " 800 "	5513			1	4561	184	3901
	000	5613			1	4661	287 8	4001
	1000	5713		1		4761		4101
	1100 "	5813		ĺ	1	4861	494	4201
	1200 .	5913		1	,	4961	597	4301
			l	1	1	5061	700	4401
	1300 ,,	6013		1		5261	906	4601
	1000	6313	1	}	1	5361	1009	4701
	1700	6413	1	1	1	5461	1112	4801
French Era	1700 ,,	6506	1	1	1	5554	1208	4894
- * ARIOR TAIG	1000	6513	1	1	}	5561	1215	4901
Japanese Era	1800 "		i	1	1	5629	1283	4969
owhermes Tig	1868 ,,	6581		1		5661	1318	5001
	1900 ,	6620		ĺ	ł	5668	1325	5008
	1907 ,,	0020	1	i	l .	2000	1020	3000

APPENDIX B

MEASURES, WEIGHTS, AND MONEYS OF ALL AGES, TOGETHER WITH A TABLE OF CORRESPONDING UNITS

LINEAR UNITS

Or all common things that affect our daily life, weights and measures are amongst the most prominent. They enter into every transaction of sale or exchange, and affect the amount of food we eat, of liquid we drink, and of raiment that we put on. This must also have been the case throughout all the ages since the dawn of civilisation, and it necessarily becomes a question of the greatest fascination how far back in history we can find the use of weights and measures at all, how clearly we can trace the descent of our own measures from those of the earliest known races, and how much they have developed with

the growing complexity of civilised life.

The latest excavations and researches in Egypt reveal a surprising uniformity between the early Egyptian measures and those of modern England. Sir Charles Warren, in his book on the ancient cubit in its relation to our weights and measures, seems to prove conclusively that the English measures are derived directly from the Egyptian, and not from the Roman and Grecian systems, which came from Babylonia. The modern metric system, of course, which is in general use upon the Continent, has severed all connection there with the ancient world. By these researches it seems also to be shown that the original unit of linear measurement used by the Egyptians, as was only natural, was taken from the human body, the easiest standard of measurement, which a man always carries about with him. Different men, of course, have different proportions within certain limits; but the Egyptians accepted a conventional standard of four fingers or digits to a palm, three palms to a span, six palms to a subit, and four cubits to the stature of a man. The common cubit is known to have been 17.6 to 17.7 inches, and this gives the stature of a well-grown man at 5 feet 10 inches, corresponding closely with the average masculine height of the present day. But as the cubit came to be used in building measurements, the science of numbers, as then understood, required that it should have seven spans instead of six, and so the building cubit or royal cubit & Egypt, with an additional span, came to measure about 20:6 inches. There are in existence several cubit rods which date back to 1000 a.c., averaging 20.65 inches. It is also shown by Prof. Flinders Petrie's measurement of the Great Pyramid of Gizeh that its base-line yields 40 cubits of 2011 British inches, thus proving that the British inch exactly corresponds with the primitive inch. In addition to this, the British mile contains 8 furlongs of 220 yards or double cubits each; ten acres measure 220 yards or double cubits a side; and the mean between our Imperial and Winchester bushels gives 2,184 cubic inches, as compared with an Egyptian measure of 2,187 cubic inches. Thus all these measurements show direct traces of Egyptian origin. The standard yard of 36 inches (1496 $_{\rm A~D}$) still exists, and is probably the same length as the old Saxon yard of 950 $_{\rm A.D.}$ This in turn probably came from the Britons. Similarly our bushels and gallons seem to have come from the old Egyptian cylinder, which was displaced by the apit of Aahmes in 1600 B.C., and thus we find traces of a very ancient civilisation in Britain, and also see how in this respect we have preserved our

connection with the past better than continental countries.

Babylonia used the unit of the royal cubit nearly as early as Koypt. Buildings in Assyria and Babylonia show a cubit of 20 3 to 20 6 inches, and the temples of Ephesus and Samos in Asia Minor show one of 20 55 and 20 82. On the sitting statue of Gudea found at Telloh (Larsa) in Southern Babylonia is a plan of a tower, and alongside it a scale known as the scale of Gudes. There is no certainty what the scale means, but the strong presumption is that it indicates the linear measures of that period for building purposes, and as it 18 the only vestige of an early linear measure yet found out of Egypt, it is naturally a scale of considerable importance in investigations of the lengths of early cubits. "It may have been used," says Sir Charles Warren, "only locally, or throughout the land, it may have been used for temples, or for all building purposes, but whatever purpose it was designed for, it is evidently a linear measure of some kind." The early measures of capacity and weights of the Babylonians, as well as their linear units, seem to have coincided with the cirly Egyptian system; but in later years the two nations developed along different lines, and the Babylonians evolved two systems, one of which was adopted by the Semitic races and the other by the Sumerians and Akkadians. The Hebrew system of weights and measures which is found in the Bible was derived from Babylonia, the Solonian and Early Roman measures of capacity are identical with those of Babylon, while the Grecian and Roman measures are larger by about two per cent

WFIGHTS

The texts, such as the Ebers papyrus and the Rhind Mathematical papyrus, which give so much information on the measures of ancient Egypt are disappointingly silent on the subject of weights. "That the art of weighing was known in Egypt from the earliest historic times," says Mr. Griffith, "is proved by an ancient stone weight, on which is engraved the cartouche of Khufu. There is also in the British Museum a greenstone weight, of conical form, which was found in Egypt, and dates back to 3000 B.C. Balances are figured in the tombs of the Xth, XIth, XIIth, and XIIIth Dynasties, there is the well-known vignethe of weighing the soul in the Book of the Dead, and some Middle Kingdom texts are full of references to justice as typified by the equipoise of the balance. Yet in the inscriptions and papyri there is only one reference to weights before the XVIIIth Dynasty. Even in that dynasty it appears that the only substances ordinarily weighed are minerals, gold, salver, copper, and lapis lazuli. In later times incense, and in Ptolemaio times honey and drugs are added to the list. Bartering gold and alver must have led to the invention of the scales, and it was only by allow degrees that weighing was applied to an ever-widening range of practical and scientific uses."

Weights appear to have originated independently of measures, but based on the same unit of measurement, the palm, at first the cubic palm, crammed with grains of barley, which were found to number on an average 4,000. As time went on, weights were connected up with measures, and it was found that a cubic palm of water by weight was more easy to deal with than grains of barley for testing larger measures, and then was introduced the measurement by rainwater, the weight still remaining in grains. Thus a cubic inch of rain-water varied from about 220 grains of barley in Fgyptian measure to 2222 grains of barley in Babylonian measure. The cubic palm (25.51 cubic inches) of water weighs about 5 600 ancient grains, but as this number was not convenient for the arithmetical processes of antiquity a conventional palm cube of 5,700 grains was adopted as the standard measure of the ancients From this measure both the Babylonian log and the Egyptian hon can be derived Sir Charles, Warren claims that it is the common measure of the ancients the first weight on which everything else is founded The log is 11 palm cube, or 7,200 grains, the shekel is 10 palm cube, or 192 grains, the hon is 112 palm cube, or 6,000 grains, and the kat is A palm cube, or 120 grains The Egyptian hat is the earliest weight of which we have record It weighs 120 ancient or 136 imperial grains From this standard came the trade mina of Greece of 9,650 grains and from it again the Roman libra of 4950 grains or probably half of the Greek mina Thence again our modern weights are derived, with the exception of the metric system

MONEY

As money is in its essence simply a medium of exchange among the early moneys of many nations there figure cattle slaves knives fish hooks hoes tripods, and caldrons. A step farther is taken when for metallic articles are substituted the metals out of which they can be manufactured such as iron and bronze At this stage the love of ornament steps in and to the useful metals are added the ornamental ones such as silver and gold It is not known Mr Griffith 'how far back in antiquity true money that is pieces of metal of definite weight and value for use in exchange, can be traced, but we know that at the time of the XVIIIth Dynasty in Lzypt the precious metals were kept in dust in in jots and in ornamental forms but more especially in rings. At that time these metals were bought and sold by weight and goods of all kinds might be valued at a certain weight of metal in order to be exchanged against each The Rhind Mathematical papyrus, dating from the Hyksos period offers the earliest example of the metals as a medium of exchange," but as yet they were not stamped, and so were not true money At first the stamp acted only as a hall mark of value, not of weight, and in this form the Chinese cubes of gold may have been the earliest money The second step was to certify the weight as well as the ineness of the metal, thus completing the invention Herodotus attributes the first use of coined gold and silver in this complete form to the Lydians, while in another passage he mentions that the first Greek coinage was made at Ægina, by Pheidon of Argos

The standard Babyloman talent for silver and merchandise was represented by the weight of a Babyloman cubic foot of rain-water, the foot being two-thirds of the cubit, and this talent was divided into 80 units or pounds for commercial purposes. For monetary purposes it was also divided into 60 mine, 3,000 shekels, or 6,000 drachme. The weight of the Babyloman and Æginetan talents, was 654 520 imperial grains, while the Euboic and Soloman talents were of less weight. In the ancient world coins were always struck on the basis of the weight-standards in use for commercial purposes, and in Greece the stater of gold or silver always bore a simple and definite relation to the talent and mina in use in the place where they were struck. In Rome the as was originally merely a standard pound of copper. The equivalents of the Greek coins in purchasing power cannot be determined. It can only be roughly said that in

many respects a silver drachm in the fifth century in Greece would go almost as far as a sovereign with us The Roman libra or pound was from the earliest times used alike for money and other commodities. At first pieces of copper were cast, in all parts of Roman Italy, of the weight of a pound and of the various fractions of a pound. Soon the standard of the coins fell rapidly, but the weight remained unchanged When, at a far later period, the coinages of silver and gold were introduced at Rome, the gold and silver pieces were struck so many to the pound, and this standard remained unchanged as late as the time of Diocletian Owing to the depreciation of the denarius, Constantine put and Constantine the Roman monetary system on a gold stundard, striking 72 aurel and 1,000 fulliarense to the pound of gold, but silver never recovered its position, and by the end of the fourth century had disappeared from circulation. Then eforward the money of Rome was gold and bronze exclusively, and this system descended to the nations that inherited Rome's imperial position. The Burgundian laws make no mention of silver, and the Franks coined little or none of it before the era of Pepin and Charlemagne From Charlemagne dates the adoption of the labra denariorum, with its divisions into 20 silver solidi and 240 silver pence, as the standard money of the greater part of Europe The English system of pounds shillings, and pence was derived from the Tower pound, abolished in 1527 which in turn was derived through the Sixon pound of 5,400 grains from the Akx indrian talent consisting of 60 mina of 5 463 grains each. Thus our money, like our weights is of Savon, not Norman descent, though it-also owes a debt to the country of Churlemagne

THE METRIC AND DECIMAL SYSTEMS

Though no line can be drawn between ancient and modern metrology, yet, owing partly to neglect and partly to the scarcity of materials, there is a gap of more than a thousand years over which the connection of units of measure is largely guess work and even our knowledge of the comage systems of Europe is only drawn from isolated references in Froissart and similar writers of uncertainty was brought to an end on the Continent by the adoption of the This system is now obligatory in France. metric system by France in 1799 Germany, Austria, Belgium, Brazil, Chili, the Argentine Republic, Spain, Greece, Italy, Mexico, the Netherlands, Peru, Portugal, Rumania, Servia, Sweden, Norway, Switzerland, and Venezuela, while it is permissive in Egypt, the United States, Great Britain and part of the colonies, Japan Russia and Turkey Along with it goes the decimal system of coinage, but as a rule the confage of a country is first put on a decimal footing. In no country is the metric system in use without decimal coinage, but Denmark, Russia, Canada. and the United States have for many years used a decimal coinage without the metric system

According to the metric system the unit of weight is the gramme, which is the weight of a cubic centimetre of water distilled to its maximum of density. The multiples of the gramme, proceeding in decimal order, are distinguished by the prefixes deca-, hecto, kilo, and myria from the Greek, and the subdivisions by deci, centi, and milli from the Latin. But in popular usage the terms kilo and gramme are alone employed, and 9 kilos 7 hectogrammes 5 decagrammes 3 grammes become 9 kilos 753 grammes. The unit of measure of length is the metre, which represents a very close theoretical approximation to the ten-millionth part of the distance from the equator to the North Pole, on the meridian of Paris. The multiples and subdivisions of the metre are the same as those of the gramme, and as in the case of the gramme the

subdivisions are commonly omitted, the terms metre, centimetre, and millimetre alone being popularly employed. This system is an entire departure from historical continuity, and merely follows the dictates of pure mathematics in the arrangement of weights and measures.

JAPANESE AND CHINESE UNITS

With a few notable exceptions the Japanese weights and measures are decimal. Ten bu (lines) make a sun (mch), 10 sun a shaku (foot), and 10 shaku a jo; but the ken or double-yard is more frequently used than the jo, and for maritime use, when it is called hiro, exactly corresponds to the English fathors. The English mile and chain are also used on all railways, and the "knot" obtains for maritime distances. In weight 10 mo make 1 rin, 10 rin 1 fun, and 10 fun 1 momme, while 160 momme make 1 kin (13 lb.) Some foreign commodities have a smaller pound of 120 momme, which almost exactly corresponds to the English pound. The Chinese tsun = 1.41 in . 10 tsun make 1 chik = 141 in., and their h = 1800 chiks; in weight the tael = 580 grains, and 16 taels make 1 catty (11 lb)

MODERN STANDARDS OF MEASUREMENT

The only standards at present used in scientific work are those belonging to the British (Imperial) and Metric systems. The Imperial standard yard is a bronze bar 38 inches long, one inch square, the defining lines, 36 inches apart, are cut on gold stude sunk in holes, so that their surface passes through the axis of the bar This standard is in actual use for all important comparisons at the Standards Office. Four copies which are all equal to it, within 1 of temperature, are deposited in other places in case of injury or loss of the The standard pound is a thick disc of platinum about 11 inches across, and one inch high, with a shallow groove round it near the top. Four copies are deposited with the copies of the standard yard. For public use there is a series of end-standards exposed on the outer wall of Greenwich Observatory; and a public balance at Greenwich Observatory, which shows the accuracy of any pound weight placed upon it. The most delicate weighings are all performed in a vacuum case with glass sides, which is so constructed that the weights can be exchanged from one arm to the other without opening the case, so as to obtain double weighings. The first French standard metre (of 1799) is a platinum bar end-standard of about 1 inch wide and 1 inch thick, the standard of the International Metric Commission is a line-standard of platino-iridium, 40 inches long and 8 inches square, grooved out on all four sides The standard kilogramme is a cylinder of platinum of equal diameter and height. These metric standards are preserved in the International Metric Bureau at Paris, to which seventeen nations contribute in support and direction.

For additional information on weights, measures, and moneys the reader may consult the Encyclopædia Britannica articles on "Weights and Measures" and "Money"; Sir Charles Warren, The Ancient Cubit and our Weights and Measures; Professor W. M. Flinders Petrie, Inductive Metrology and Pyramid and Temples of Gisch; F. L. Griffith, "Notes on Egyptian Weights and Measures" in the Proceedings of the Society of Biblical Archaeology, vol. xiv. (1891), Sir William Smith, Dictionary of Antiquities; W. W. Carlile, The Brolution of

Modern Money; and F. A. Crichton, Metric System.
On the following page will be found a table of corresponding measures, weights, and moneys of the chief ancient and medical countries.

TABLE OF CORRESPONDING MEASURES, WEIGHTS, AND MONEYS

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		-	9	ponod	(Alexandrian)	Rold shakel	1			l7=sname	Charlema	10 fr. (Latin Uni	gold mobur =	20 yen = £2
e	MONEYS	Sirves		shilling		i silver shekel	shokel	drechma=	dename	10d.	Charlemagne)	Letin Union)	1 . td. 1	yen = 2s.
OLDAY, M. D. C.		COPPER		penny				ob.l=14q	sestertius ==	2gd	(Charlemagne) (Charlemagne) (Charlemagne)	(Letin Union) (Letin Union) (Letin Union)	snas = 14	ecn u
	n	Potvo		nten =	10 ka ts	talent = 60 minas	talent= 900,000 gra	talent = 400, 700 grs	As r libra=	Pound =	16 oz		40 kilos	kin=13 lb
U DI, TTM	I Eluia "	. OTACE	- and	hat=	181 81	mma 2 0 shekels	shekel= 320 gra	mina – 2 7.00 gra			del gramme hectagramme	= 23 oz 8§ dr	1 kulogramme	momme= 58grs
	!	(1 17h	Crain	rain rain		26) gr	հուդի = 16 բւ	drachm = 67 s grs (52)	7		del gramme	Zog dra	21	rm=18
	 -	Di TAN P	mile	ater-			,	li reanged 8 8 miles	nulle presuum = 913 mile	heue de poste	Ailometre =	kos=	2½ n iles	n=2½ m los
MFASURES		Ct Bir	rate =	cubit = 20 6 1ns		21 8 1ns	Persian culit	orguna = 5 8 ft	culntus=	tore = 76 73 ms	metre=	gaz=1 yarıl		hen = 6 ft
MF	-	LYTM	foot =	- դվա 3 ո	Babylenin	12 4 mg		- pous – 970s ft	Pes- 9708 ft	prd 1_78 ms	decinetre =		1	11 T = nvens
	2		Inch	inch (prantive	Inch		:	daktulos= 7281 m	9705 In	pouce=	centume e_			
a amatio	WOON TREE		BRITIBE	EGYPTIAN {	BASTIONIAN.		Hrbnew . {	GREFE	ROMAN .	MEDIZAL .	Metric	INDIA"	JAPANESE	
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